4:Smith N-5 (1928) 1929 NP12 Winnebago NP12



and coffee, which were, of course, unknown to them before the coming of the White Man. Other tribes in Wisconsin have made no attempt to set up their own words for these, but call them by their English names as nearly as they can pronounce them. This trait of the Winnebago is often amusing. For example the watermelon was unknown to them until about seventy-five years ago. The first recipient of a watermelon among them considered it a pumpkin, cut it up into small pieces, and boiled it in a pot. The resultant product was scarcely edible, so led to the appellation of "wicawasukela"—"a pumpkin that did'nt get ripe." But later, they discovered that the whites ate them just as they were; and upon trying this they discovered their merit, and have been very fond of them ever since. But the first name stuck, and it is thus called to this day.

While we had met Winnebago before this summer, we had never attempted to discourse at length on their uses of plants. In 1923, we first met Frank Smith, "makiwika," with his wife who was making baskets, in Minocqua where we admired her art. Every year since we have seen Frank at some Indian pow-wow or other. During the "Pageant of Progress," in Milwaukee, July, 1926, Frank and his new Ojibwe wife were at the Indian Village on the lake front, with Mr. H. L. Mumm, of Wausau, demonstrating Indian arts and crafts. There, too, we met two other Winnebago workers, Jim Henniger and his wife, although the Indians in the village proper were all full-blooded Ojibwe from Lac Court Oreilles, Wisconsin. The museum is also fortunate in having the friendship of Ulysses A. White, of Wisconsin Rapids, who was formerly employed in Milwaukee. Mr. White is a pure blooded Winnebago, as is his wife, a quite uncommon occurrence in these times of inter-tribal marriages. He introduced to the Museum, John Bear, of Wisconsin Rapids, another old Winnebago Indian, through whom Mr. W. C. McKern, Associate Curator of Anthropology, of the Museum, has been able to collect some interesting ancient Winnebago stories. Mr. Bear spent the entire winter of 1927-1928 at the Museum, and was helped in his work by Mr. White. All of this preliminary work was the subject of several conferences between the writer and Mr. McKern at which we became acquainted with the linguistics of the Winnebago and listed the plant names used in the various stories.

The first trip of the summer was to Trempealeau, where the Museum was conducting archeological investigations which the writer, as President of the Wisconsin Archeological Society, wished to see. Furthermore Mr. McKern had written that there were Winnebago Indians in Trempealeau. These proved to be a family living in the old brewery at the edge of the village, but they were from Winnebago, Nebraska, and were not familiar with the Wisconsin plants. The field party, however, interested us for a week. The Museum camp was established in Perrot State Park, on the banks of the Trempealeau River near its

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junction with the Mississippi. Dr. Evan D. Pierce, of Trempealeau, who was in charge of the park, was much interested in the native flora as well as in archeology, and we made a collection of ninety species then in bloom. Mr. Towne L. Miller, of Fairwater, Wisconsin, Honorary Curator of Archeology of the Museum collected the plants of the region throughout the season, for the Department of Botany.

The Winnebago Indians are found today scattered over the central part of Wisconsin, principally in Marquette, Waushara, Portage, Sauk, Juneau, Adams, Marathon, Wood, Clark, Jackson, and Monroe counties. Wood County with permanent settlements in Arpin, Vesper, Pittsville, Walker, Elm Lake, Dexterville, and Babcock, contains the largest number, about 750. Along the Hemlock River, not far from Pittsville, are found other large settlements of farming Winnebago. In other counties good-sized settlements are located at Neillsville, Wittenberg, Wyeville, Black River Falls, Hatfield, and Tomah. Their Indian agency and school are located at the last mentioned city.

Our chief location during the summer was at A. White's farm, on the Walker Road, six and a half miles south of Wisconsin Rapids. When we arrived, Mr. White was at Kilbourn where many of the Winnebago camp during the tourist season, making baskets and bead work, and taking part in dances and entertainments. Jim Henniger and his wife, our pageant friends, were there, caring for her father, Dave Dekorah, a prominent man in the medicine lodge, who was sick. He afterwards died and was buried in their community graveyard, with Indian ceremony. The Whites made us welcome and we pitched our tent in a grove of white pines not far from their spring. There were several other Winnebago Indians near at hand, including Henry Dick, from Briggsville. Henry is important in the medicine society and immediately made friends with us and started to teach us the Winnebago language. He was especially bitter against the peyote cult, which many Winnebago have embraced, declaring that peyote was worse than whiskey, because a man drunk on whiskey, would be sober the next morning and able to go to work, whereas with peyote, he became "crazy", and would not work for four or five days while under its influence. He further said that the peyote cult worshippers never possess anything, but live on their industrious neighbors who belong to the medicine lodge. These medicine lodge Indians raise potatoes, corn, beans, carrots, hay, grain, hogs and chickens, according to Henry, and would not let their own people starve, but did not like the shiftlessness of the peyote worshippers. He wished he could see the President of the United States to tell him not to let any Indian have peyote. He thinks bad days are coming to the peyote-eating Indians. A few years ago, this cactus drug, most of which comes from Texas, sold for $4.00 a thousand buttons, but the current prices in 1928 were $25 per thousand of number one size; $30.00 per thousand for number two size; and

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575 the candidate into the woods, where none will see them and put him
756 through tests, such as falling immediately when he is shot with a medi-
796 cine bag. They also teach him to sing the ritual of the medicine lodge, being sure that no one hears.

824 The Winnebago observe the same precautions in gathering plants and place as great stress upon the manner of this gathering as do other Wisconsin Indians.

126 Most of the summer was spent among the Winnebago collecting their various economic and medicinal plants, about which copious notes were taken. On August 16, a trip was made to a Winnebago religious
123 feast given by A. White and his son, Frank, with two other relatives,
551 at which the writer was given a Winnebago name. As is the Indian custom, no more than one Indian name can be given and a name in a second language must mean the same as the original one. It happens that the first name given the writer was by the Menomini at Keshena; namely *"Onawonik"* meaning "Flying Squirrel." Hence the Ojibwe followed suit with *"Shagashkandawe"* also meaning "Flying Squirrel," and the Winnebago took their word *"Kashingra"* meaning the same.